"TRUTH ABOUT HELL," AND OTHER SUBJECTS DISCUSSED IN SERMONS.

JESUS SAVES NOT MERELY FROM ILLS OF THE FLESH.

His One Great Work, Says Doctor J. C. Armstrong, Is to Save Men From Their Sins.

The Reverend Doctor J. C. Armstrong, editor of the Central Baptist and supply pastor of Third Baptist Church, preached yesterday morning from the text "Thou shalt call his name Jesus, for he shall save his people from their sins," In part, he

The name 'Jesus' means savior. When "The name 'Jesus' means savior. When the name was given, a very important commentary was added. There might arise in the days to come some doubt or difference of opinion as to which of our infirmities excited his pity and brought him to earth. We have many and diversified wants, and it could come about that we would want to put Jesus at some small task far below the one which he set before himself. But this matter is made safe by the explanation that he came to save his people from their sins.

conduct. Universally men refuse to treat the moral nature as a merely natural and salutary development of necessary steps in an upward progress. But I must not take time to further justify the distinction which the Bible makes, and which all human philosophy makes. Every penal law writes down the subject's moral responsibility.

"The plan of redemption proceeds upon the theory that whatever is wrong in humanity is wrong in the moral realm. Whatever is done to save the lost is to be directed toward the ethical powers. Much as mental training has done to reveal the world, and to make it beautiful to us; much as it has done to minister to want and to progress, redemption is never going to be effected from that side. Sin is not ignorance. The drunkard and the libertine know better than they can be told that they are on the way to suffering. And so of almost all the vices and crimes of which men are guilty. Jesus was a philosopher in directing his ministry to the ethical moral, emotional sources in life. There is no condemnation in his word, for bodily infirmities, or for mental limitations, but there are scathing denunciations of sin, and there are provisions to cleanse the soul from moral impurities. He appeals to and promises repentance, fath, resolutions for good, hope and love. Here his gracious work begins, spreading later to all the faculities of body and of mind. He addresses not the cultured and the educated alone or specially; he speaks to the common heart. He lays hold upon all that belongs to the inner, the essential life. He demands graces of the heart rather than acute exercises of the heart rather than acute exercises of the heart rather than acute exercises of the brain. It is a poor business to turn Jesus into a mere reformer, a helper in works humanitarian and benevolent. After all these centuries he is the only Bavior of sinners."

SURRENDER TO JESUS MEANS LIBERTY AND LIFE.

Apostle Paul's Delight in Military Figures Led Him Into Fight Against Sin.

The Reverend Charles R. Watson preached last night at First United Presbyterian Church on "The Great Surrender." His text, taken from Hebrews vi, 12, was: "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God." He said, in part:

"Neither yield be your members ash, tuly wash." Neither yield be your members ash, tuly yourselves unto God." He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said, in partial pourselves unto God." He said, in partial pourselves unto God. "He said in God." He said in God." He said in God. "He said in God." He said in God." He said in God. "He said in God." He said in God."

icy of procrastination is a surrender to sin.

ley of procrastination is a surrender to sin. It would seem to be a temporary avoidance of choice, but it is a surrender to sin, for righteousness admits of no delay. Delay affiliates you with the forces of evil. It gives the devil a lien upon your soul which he will not forget to foreclose.

"The so-called self-sufficient life is also a surrender to sin. You would not commit yourself to either side; you propose to yourself a life of independence; you will live a moral life; you will mind your own business, meet the obligations of society, live uprightly; but you will not take part in the agonizing conflict between sin and righteousness; you will not bear the suffering and sacrifice which are the price of the world's progress in righteousness. Such a life is a surrender to sin. It is a life of selfishness, and selfishness is sin. Righteousness demands that you be your brother's keeper. Let a man choose such a course, if he will, but let no man imagine that in choosing such a life he is choosing righteousness, or even avoiding the necessity of choice. Let us face the fact: Surrender to one of the two kingdoms is inevitable.

"Surrender to Sin is Slavery and Death.

mentary was added. There might arise in the days to come some doubt or different acceptable to the days to convert any and diversified wants, and to put Jesus at some small task far how the one which he are before himself. East of the protection of the heart before himself, the state of the protection of the man handten that in choosing righteousness, or the convert leasn into a destor and make the came to save his people from their and the state of the protection of the man of the convert leasn into a destor and make the came to save his people from their than the came to save his people from their than the came to save his people from their than the came to save his people from their than the convert of the practice of huiding establishments for the practice of the all the strivings of our lives; how silm is the harvest that results from all our plant-ing! It is because our lives, with their activities and powers and plans and facul-ties, have never been fully surrendered to God. Across nineteent centuries the apositie sends us the secret of liberty and power of fullness of life: 'Yield not your members as instruments of unrighteousness unto sin; but yield yourselves unto God.'"

WHY A TRUE CHRISTIAN MUST REFRAIN FROM SIN

The Reverend George W. King Discourses on Paul's Admonition to the Romans.

The Reverend George W. King, the new assistant pastor of First Presbyterian Church, preached his initial sermon yesterday morning, taking as his theme, "Sin and the Christian Life." His text was from Romans vi, 8: "Now our belief is that, as we have shared Christ's death, we shall also share his life." He said, in part:

"There are many who have a vague idea of what it means to be saved by grace. Paul found such people waking along deliberately throwing shadows of sin over the Christian life. He found that it was necessary for him to speak very plainly about certain great Christian truths to the men and women of his generation. And so he wrote this letter to the Roman Christians; and to every person in that company who had taken the name of Christ upon his lips, and yet had not given up his sins, Paul proclaimed this truth: 'It is impossible for a Christian to continue in sin!"

"Stated in this way it seems incredible that this truth can be thought of other than as an innerent life-principle. How can one who believes himself a Christian keep on induiging in his old sins? How can one be a follower of Christ and yet live on day after day in sin? It is impossible for a Christian keep on induiging in his old sins? How can one who believes himself a Christian keep on induiging against the tendency to divorce doctrine and conduct his ringing words will sound their warning.

"This truth in the apostle's thought is based upon three characteristics of the Christian life: A great fact a great principle which underlies that fact, and a great hope.

"Now what is the great fact that makes it terregrible for a Christian to continue in the continue in the christian life: A great fact a great principle which underlies that fact, and a great life. The Reverend George W. King, the new assistant pastor of First Presbyterian

walk, as did the blind beggar his long outer garment, and come, follow Christ."

GOD KEEPS HIS PEOPLE FOR A DEFINITE PURPOSE.

The Reverend Jeremiah Cromer Declares That to Be Kept Away From Harm Is Not Sufficient.

The Reverend Jeremiah Cromer, pastor of Fountain Park Congregational Church, had for his text yesterday morning "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter, i, 5. He preached on "The Keeping Power of God." He said in part:

unto salvation ready to be revealed in the last time." I Peter, 1. 5. He preached on "The Keeping Power of God." He said in part:

"These are times of separations. Families go away from home into new conditions of life. Dangers to life from travel are more than matched by the moral and spiritual perlis into which Christians away from home are introduced. It is a time to rely upon the keeping power of God.

"God's keeping power of God.

"God's keeping power is thought of too often in a negative way. A friend keeps your watch by laying it away and returning it unharmed and as good as the day he received it. It is not so that God keeps souls. You ask God to keep you, and what do you mean? Is he to surround you with every pleasure, to ward off every storm and danger? Must he keep you as a hat is kept in a bandbox?

"Not so. God engages to keep you to something, not so much from something. He keeps you unto salvation. It is not the salvation which puts a song of joy in your heart to-day and fails to stimulate right action in life to-morrow, It is some glorious thing ready to be revealed in the last time. If this perfect salvation can be realized best through calamity or trial or death, even then these things must come. We pray ninety-nine times to be kept from some evil or calamity while we pray once to be kept unto something. It is easy to pray for rain. It is more difficult to pray that: God will keep this great rich nation humble before him and obedient to all his laws. If the drought means that we have boasted too much over the balance of trade in our favor the past year, that we are in danger of forgetting God, then our prayer for rain is very much misdirected. It would seem as if, through the labor strike in the steel interests of the country, and the intense heat and drought. God would speak to us of the lack of faith in him and the failure to have brotherhood among ourselves. It is not for warfare and boasting and pride that he has filled our granaries and given us the markets of the world. But it is that we

us the markets of the world. But it is that we might become a nation whose God is the Lord and seek after righteousness and peace among men.

"This keeping power of God operates through the channel of faith. The keeping power of a father over his child works in the same way. The child believes in the father. What the father says the child takes for truth. What the parent commands the child does. So, day by day, the keeping power of the parent flows into the child. And when we get away from the confusing things of the theologians, the faith through which God keeps his children is like that, God's power flows into his child in many ways. The spiritual influence of God surrounds us like the light. It comes to us as through a glance of the eve, a smile or a frown on the face. It is vital with personality.

"Some would have us take reason for our channel of help alone. We are to go where reason points the way, and where she halts we must stop. We must look where she furnishes eyes, but cease our striving where she is blind. These men are like one who insists that the only way to get a correct view of the Rocky Mountains is by looking through his little eyeglasses. The man with sense will climb the loftiest peaks, breathe the invigorating air, follow to their sources the mountain valleys and streams, will go down into the mines and so through eyes, ears, the feelings of pleasurableness and disagreeableness, the appreciation of the grand and the beautiful from many points of view, will he learn to know the Rocky Mountains. Not least among the advantages of a vacation is the opportunity it affords of viewing God from some different angle of vision. We commit ourselves to some vessel on lake or ocean to learn how helpless we are in the grip of a storm. We go to some solitary place where there is no society but that of nature and God. We take ourselves away from life's care and dull duty to find some new use for our powers of thought. Happy the man who, as one of the results of vacation, can bring back with him a new sen

RELIGIOUS EXERCISES AT THE PIASA CHAUTAUQUA.

The Reverend Hugh A. Orchard of Roodhouse, Ill., Talks on "The Temptation." REPUBLIC SPECIAL.

REPUBLIC SPECIAL.

Chautauqua, III.. July 28.—This was an ideal Sabbath at Chautauqua. A good rain fell, last evening, settling the dust and refreshing vegetation. Many visitors from the surrounding cities came it to attend the exercises, which were entirely of a religious nature.

freshing vegetation. Many visitors from the surrounding cities came in to attend the exercises, which were entirely of a religious nature.

This morning at 9 o'clocic Sunday school was held in the Tabernacle with Thomas H. Perrin of Alton as superintendent. Later the Reverend Hugh A. Orchard, pastor of First Christian Church at Roodhouse, Ill., preached to an audience that filled the Tabernacle. His theme was "The Temptation."

In part he spoke as follows:

"The Savior is just beginning his great work of redemption. What a task! What a responsibility! He will fast for forty days in preparation. He puts als body in subjection and submits his appetites to his will. He grows hungry. Weak from fasting and doubtless contemplating the meal soon to follow, he is approached by the arch enemy, before whom our first parents fell.

"But he will not turn the stones to bread. Why? Would it have been wrong? He doubtless meant to 'impress this thought. The counsel of a wicked person is to be unheaded, even when no sin appears. Man shall not live by bread alone. Telling, scheming, perspiring, worrying millions, why break down your bodies and eat up your lives in ceaseless effort to get bread or what will buy bread? Are your bodily wants beyond the power of bread to satisfy? Get bread, but do not attempt to live by bread alone.

"Doubtless Jesus could have cast himself down from the pinnacle of the temple and felt no harm. But he was not here on exhibition. Was he not impelled to work miracles by a burning desire to help those who could get help from no other source? See, blind; walk, tame; hear leaf; were works of charity and love. His mission was more sublime and of vastly more impertance than a mere exhibition. So he cast not himself down.

"Jesus had no vaunting ambition to which the devil might address a temptation. Hence the promised reward of the kingdoms of the world and their glory, in return for a moment of devil worship, 2-fected him not. The devil left him, angels ministered unto him. What a reward for a faithful st

'Slavery ought to be destroyed, but the task is too great.' An old woman pointed her finger at him and said: 'Is God dead? If we believe in him no task is too great. We are laborers to tether with Gol.' But you may be sure that if either party has any room for discouragement it is God and not Christian men, for we have far petter help than he. Christianity can teach the world, and especially people of other religions, many things—the fatherhood of God, the brotherhood of man, redemption, inchrnation, atonement, but, not least of all, 'oy in the Christian life. Joy and its kindred words are mentioned ten times as often in the Bible as sorrow. The reason Is, God, who made the world and all that therein is, is still watching over and caring for his creation. Man would many times desire to regulate the thermometer and barometer. It is well to pray for rain, but don't forget to add, 'Thy will be done.

"God told the israelites that if they would give him his lawful tithes he would soon the windows of heaven and pour them cut a great blessing, and that the crops should not fail. To the believer in God's word the conclusion that drought is "smetimes caused because we rob God is easily reached. Missouri has given so little for both home and foreign missions in the last ten years that the wonder is that we have even had a sprinkle. If the Christian recope of this State will promise to give God tae increase they can have a shower before night. Let us not be weary, because of the

crease they can have a shower before night. Let us obey orders and be happy. Be not weary.

"Let us not be weary, because of the possibilities in Christian effort. Let us look to the future and see what our labor is to accomplish. Let us see our boys and girls who may appear to be but diamonds in the rough, yet diamonds, sure enough. Let us see our congregation when all shall come together because we love our own in Christ, when we shall all sing to praise God, when we shall speak but to honor his name, when we shall slisten to know and serve him better, when we shall all pray tecause we love to talk with our father, when we shall all commune to teach the Word of Christ and to get close to him.

"Let us not be weary because of the greatness of our work. Jesus called the disciples to be fishers of men—the grandest and most holy business in the world. We may farm, we may be merchants, clerks, physicians, stenographers or housewives, any or all of them, to pay expenses, but our business is to save humanity. If you have Christian-character and enterprise you are rich; you may have millions of money, but without these you are poverty-stricken, indeed. Behold your great city, your State, your nation, filled with people who need to know God's truth. Save them. Christians have the only remedy. And if the wings of your love don't bear you even over the rolling billows to the heathen of Africa, of India and China, they are crippled indeed. Let the church cease trying to save itself and obey the teaching and practice the example of the master—endeavoring to save the world, and then we shall realize the greatness of our Christian enterprise to such an extent that we shall not be weary in well-doing."

A DAY OF JUDGMENT FOR SIN-RIDDEN SUBJECTS.

The Reverend Josephus Stephan Discusses Future Life and Facilities for Repentance.

The Reverend Josephus Stephan, pastor of Mount Auburn M. E. Church, South, last night took his text from Matt. xxv. 46: "And these shall go away into everlasting punishment." In substance, he said: "There are here no rhetorical pyrotechnics which need to confuse us, nor ambiguous terms to mislead us. These words of our Lord, in his climax on the general judgment, stand out like a great granite mountain in their clear-cut majesty and simplicity. The teachings, which are rather summarzed than developed, in this passage—a sort of epitome of them all—tell us all we need to know in this life about our future and final destiny.

"It is utterly impossible by any human artifice or linguistic gymnastics to set aside the proof contained in this passage, that the future punishment of the wicked will be endless. If it can be done, then the eternal blessedness of the saved must be also. Eternal life and death stand in unalterable contrast. One falls with the other. Christ so places them here: These shall go away into everlasting punishment, but the righteous into life eternal. The same terms are used to describe both, as any Greek analytical concordance will show. It is impossible to make ainos to mean enteral in one case and temporal in the other, as some vainly try.

make ainos to mean enteral in one case and temporal in the other, as some vainly try. "Fixidity and unchangeableness of character after death is plainly taught by Christ in the wonderful glimpses he gives us of the future in Dives and Lazarus. Here we learn the wonderful glimpses he gives us of the future in Dives and Lazarus. Here we learn the season of the control of the contr

"Plead and argue as some will as to the injustice of future punishment, no one can prove it unjust. Our great American infidel who, with others, has gone to prove for himself his oft-repeated jests, used to argue that God tells us to love our enemies, while he eternally damns his own, and that the purpose of punishment should be correction, but God retailates in making it eternal.

mal.

"All such arises from a false conception of God and sin, what eternal punishment really is and how it is incurred. What we call eternal punishment is not so much a punishment of special sins of commission and omission, as it is a logical and inevitable consequence of not accepting salvation, of not entering into harmony with the will of God. Every statement of the Scripture is that of God loving and seeking the ainmer. He asserts that he has no pleasure

in the death of the wicked. 'The wages of sin is death,' but 'the gift of God is eternal life through Jesus Christ.' God is the source of all true life, and only in so far as he will accept his provided salvation, by giving up sin, can we live. Rebellion is the yery essence of sin, and it separates from God. Without any act on God's part, now or hereafter, sin in and of itself separates from God. "God does not damn us. Our sin does. "Whatsoever man soweth, that shall he also reap.' The old colored woman was right when asked where the Lord was going to get enough fire and brimstone to burn up so many people. She said: 'Law, honey, all de sinners will take dere own fire and brimstone wid 'em.' There is a difference between a penalty and a consequence. When Christ said, 'He that believeth not shall be consequence of rejecting Christ, It is a legitimate result and not a punishment, in the low so many people. She said: 'Law, honey, all de sinners will take dere own fire and brimstone to burn up so many people. The claration processes, but a penalty may be something arbitrary or superadded. A boy disobediently plays around a wasp nest or goes swimming at wrong season, and in the first case he gets frightfully stung, or in the other contracts a cold that becomes to goes swimming at wrong season, and in the first case he gets frightfully stung, or in the other contracts a cold that becomes the general type of a whipping he gets for disobediently plays around a wasp nest or goes swimming at wrong season, and in the first case he gets frightfully stung, or in the other contracts a cold that becomes a penalty of a whipping he gets for disobedience, Eternal punishment is the consequence of rejecting Christ, It is a legitimate result and not a punishment, in the low some provided when the Lord was going to get enough fire and brimstone to burn up so many people. She said: 'Law, honey, all de sinners will take dere own fire and brimstone to be the penalty may and a consequence of rejecting Christ, It is a legitimate result a

ILLINOIS PASTOR ACCEPTS CALL TO WEST END CHURCH.

The Reverend Paul H. Castle of Camp Point, Ill., to Succeed the Reverend D. A. Bartholomew.

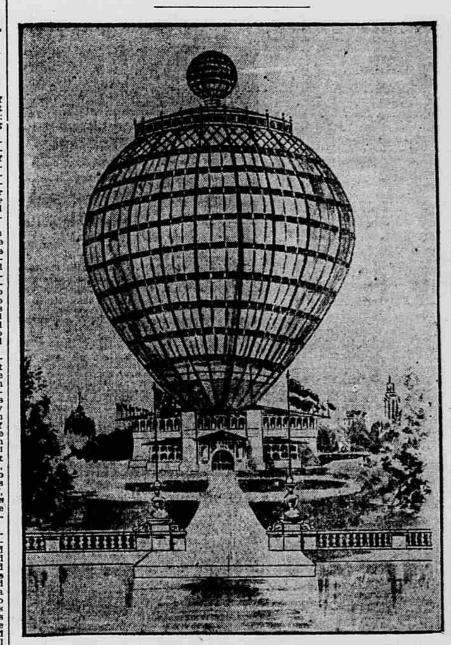
The West End Christian Church decided yesterday in connection with the morning services to extend a call to the Reverend Paul H. Castle of Camp Point, Ill., to become its paster as the successor of the Reverend D. A. Bartholomew, who has been appointed "pastor-at-large" for the Christian churches of the city and suburbs. The Central Board, at its meeting last Monday, Central Board, at its meeting last Monday, indorsed Mr. Castle for the position, and the action yesterday confirms the matter.

The Reverend Mr. Castle is a graduate of the Christian University of Canton, Mo., of which the Reverend D. R. Dungan, former pastor of Cabanne Christian Church, is the president. His first and only pastorate was at Virden, Ill., where he is reported to have been eminently successful. It is Mr. Castle's intention to enter at once upon the work in the West End, and he will speak at the rally of the Endeavorers of the Christian churches of the city at the Y. M. C. A. building to-night.



THE REV. PAUL H. CASTLE.

MAMMOTH TOP MAY BE A FEATURE OF WORLD'S FAIR.



The Mammoth Top, a proposed feature for the World's Fair, for the promotion of which a company has been organized and negotiations have been opened with the World's Fair Concession Com-

MEETING OF WORLD'S FAIR

ARCHITECTS' COMMISSION.

Second of the Series to Be Held at the Planters Hotel-All Firms in Commission Will Be Represented at the Meeting-Plans for General Arrangement of Grounds Completed.

The Commission of Architects meets today at 10 a. m. at the Planters Hotel. This
is the second series of meetings of the commission. At the first meeting Carrere &
Hastings, D. H. Burnham & Co. and Walker and Kimball were not represented. It
is expected that the complete board will
be present at the meeting to-day. Each
firm represented in the commission is expected to be represented at the meeting.
John M. Carrere will probably represent
Carrere & Hastings and Edward Graham

Carrere & Hastings and Edward Graham

Commission of Architects. "I have been
after the chairmen of Exhibit Committees of the size of the structures which are to house
their exhibits. I have not yet received data
of any kind from them some definite idea of
the size of the structures which are to house
their exhibits. I have not yet received data
for the committee to make their recommendations. They will carry exceptional weight
now. Later, when the plants have jost their
plasticity, changes will not be made so readliy. All the committees should convey to
the Commission of Architects. "I have been
after the chairmen of Exhibit Committees
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One of the novel designs for World's Fair features is an enormous steel structure in the form of a top. It is to be 350 feet high, and 192 feet in its widest part. The top will contain from nine to twelve stories, each top of which is to have a wide vernala. features is an enormous steel structure in the form of a top. It is to be 350 feet high, and 192 feet in its widest part. The top will contain from nine to twelve stories, each

pected to be represented at the meeting.

John M. Carrere will probably represent
Carrere & Hastings and Edward Graham
will probably represent D. H. Burnham &

Co. Both members of the firm of Walker & Kimball are expected to be present.

When the commission adjourned after its first session it appointed a committee composed of Case Gilbert, William S. Eames, Theodore C. Link and Thomas Barrett to

Theodore C. Link and Thomas Barrett to perfect the ideas expressed by the architects. These plans were drawn up by Charles Howard Walker in the New York offices of Cass Gilbert, and will be ready for submission to the board to-day.

These plans are simply rough suggestions for the general arrangement of the grounds. The buildings considered in these plans are of the same general size as those at Chicago.

"We do not know yet what size we are to make the buildings for the St. Louis Exposition," says Chairman Taylor of the

contain from nine to twelve stories, each one of which is to have a wide veranda, extending completely around the outside surface. The five upper stories will revolve, on the plan of a moving sidewalk, so that persons seated on the veranda may enjoy an excellent view of the grounds and buildings.

At night the entire structure is to be illuminated with thousands of electric lights. On a platofrm on top of the know of the top will be located a searchlight of high power, capable of illuminating the landscape within a radius of twenty miles. The lower floors are to be fitted up with cafes, restaurants, amusements of all kinds

The Reverend Doctor Hepworth Says That Making Life Comfortable Is a Legitimate

IS MOVING UPWARD.

New York, Sunday, July 28.-The Reverend Doctor George H. Hepworth's sermon in to-day's Herald is taken from St. John vi.

It must be admitted that this life is very delightful, and it is not at all strange, therefore, that our attention should be con-centrated on comforts and luxuries which have a purely physical basis.

The body seems to be the autocrat of the situation. It dominates our thoughts by day and our dreams by night. Almost every

one in the world gets his living by producing something or inventing something which will prolong our stay here and serve our convenience while we remain.

It is a very absorbing thing to live this present life, and it is rather natural, though not at all prudent, or far-sighted, that we should be oblivious of any necessity to prepare for the change which we are apt to dread, but which is, nevertheless, inexitable.

Grandeur of Human Nature.

The amount of the aggregate genius which spends its best endeavors to add to the pleasures of the table, to alorn our homes, pleasures of the table, to adorn our homes, to increase the security of our finances and so put us beyond the reach of want, shows plainly enough that the intellectual capacities of the race are almost oppressive in their impressiveness. The grandeur of human nature is proved by the way in which the whole earth, its soil, its rivers and oceans, its clouds and its sky, have been forced to contribute to our happiness, our health and our longevity, as well as to our usefulness.

usefulness.

It is a part of our religion to develop the resources of our earthly life, a duty implied by the knewn pian of God and by our manifest destiny. It is evidently the divine intention that, though we begun as mere animals, with all animal propensities, we shall, in good time, after the necessary struggle and experience, end our career on a level little lower than that of the angels.

Mankind Moving Upward.

There is nothing in the universe so suggestive, or so uplifting, or so prophetic, as the slow and painful, but sure, evolution of mankind, because, so far as we know, there is no limit to our possible development. Our already achieved victories over natural elements and obstacles point to a coming manhood which cannot be attained here below, and which, therefore, demands immortality as an inalienable right. There must be somewhere an opportunity to finish our education and to complete the broken columns which are scattered all over the earth.

To make life comfortable, then, is a legitimate part of our religion, but by no means the most important part. When a man sees something ahead of him which can neither be avoided nor ignored, it is the business of wisdom to make preparation for it. If he is going to the north pole he must lay his plans in accordance with that fact, and he would be foolish indeed if he started on the journey with only the clothing fitted for a temperate zone. In like manner, if a man knows that death will transfer him to another life, and that this new life will be spiritual and intellectual. rather than physical, he ought to cultivate the intellectual and spiritual so that when the time arrives he will feel at home in the other environment.

Prepare for Future Life. Mankind Moving Upward.

vironment.

Prepare for Future Life.

If when you step out of your body and relinquish all the enjoyments which pertain to the body you find yourself without those qualities of character which make immortality tolerable, you will not only be poor indeed, but you will also be blameworthy. The conditions of the hereafter will be wholly different from those of this life and, therefore, while you value the present for its own sake, you must use it as a means of preparing for the life to come. That statement is based on the requirements of relixion and on an imperative kind of expediency.

Furthermore, matters have been so or-

tive kind of expediency.

Furthermore, matters have been so ordained that the qualities which will serve you best hereafter will also serve you best here. Let your ambition have its full swing; love the things of this world and work for them. It is quite worth your while to be a factor in the great problems of the present. Religion does not forbid it. But beyond all this ambition is character and that must be kept unsuilled. There are no conditions under which its sacrifice can be justified. Character, like refined gold, is current everywhere. It is the only thing which has worth in heaven and it is the best thing on earth. What is good in this world only and must be left at death has its value, but it will not compare with what is good in all worlds.

Christ's religion is clear enough. It bids us live in the full enjoyment of all which time can give us, but to be wise enough to build on that large faith and that moral principle which will make us fearless at sundown and enable us to fall asleep in the glad assurance that in the morning we shall wake in a world which will not seem strange, because we have made ready for it. That foresight and preparation are the essence of true religion.

COMMISSIONER GRAVES HERE.

Says World's Fair Building at Buffalo Is Popular.

F. P. Graves of Doe Run, Mo., Mines and Mining Commissioner for Missouri at the Pan-American Exposition, was at the Southern Hotel yesterday. In his absence Superintendent Reeves will be in charge of the Buffalo exhibit.

"The judges are now at work," said Mr. Graves, "and we expect to have a good showing of results for Missouri." Speaking of the Louisiana Purchase building, Mr. Graves said:

Graves said:

"It is among the most popular buildings at the exposition. The advertising being done there for the St. Louis World's Fair is far reaching. Everyone who comes to the Euffalo Exposition is interested and exhibitors are of one accord in favor of making good displays at St. Louis. The Louistana Purchase building in itself is a splendid advertisement, and the "Jefferson 1963" button is the most popular badge seen at the Pan-American Exposition."

TEXAS SCORCHING AGAIN.

Throughout Cotton Belt Temperatures Are High-No Rain.

Dallas, Tex., July 28.-This was one of the hottest and dryest days of the summer in the cotton districts of Texas. At Dallas the cotton districts of Texas. At Dallas the mercury reported 102 in the shade at 3 p. m., and averaged 100 all the afternoon. To-night there are no indications of a change for the better. The day's weather conditions and the thermometer readings at 7 o'clock to-night follow:

Dallas, clear, hot winds, no rain, 94; Dennison, clear, no rain, 94; Greenville, clear, no rain, 94; Corsicana, clear, no rain, 92; Gainesville, clear, no rain, 90; Waco, clear, hot winds, no rain, 92; Gainesville, clear, no rain, 90; Waco, clear, hot winds, no rain, 92; Austin, clear, no rain, 91; San Antonio, clear, no rain, 83; Houston, clear, light showers this morning, 84; Galveston, clear, no rain, 85.

MAY WED MISS HELEN GOULD.

Removal of Old Patterson Home

REPUBLIC SPECIAL,
Lexington, Ky., July 28.—The old Patterson home on Patterson street here, is to be removed to Dayton, O., and placed in the lawn of the National Cash Register Com-pany. Thomas H. Patterson, president of the company and a grandson of the Patter-son who founded this town, has employed a local transfer company to undertake this

evolved which will permit the members to proceed with their individual work."

Railway Bridge Hurned.

Carbondale, Ill., July 28.—Fire to-day destroyed a bridge on the Gale division of the Illinois Central Railroad, completely tying up all traffic, pending a rebuilding of the structure.

a local transfer company to undertake this work.

The house is to be rebuilt just as it is and the trees surrounding it are to be transplanted, giving it nearly as possible, its present appearance.

It was rumored recently that Mr. Patterson was engaged to Miss Helen Gould, and it is stated by a local paper here that the old Patterson house is to be completed at the time the wedding is to take place.

"The commission will probably remain in session now until something has been evolved which will permit the members to proceed with their individual work."

CASTORIA For Infants and Children,
The Kind You Have Always Bought of Clart Hitches